فهرست موضوعات

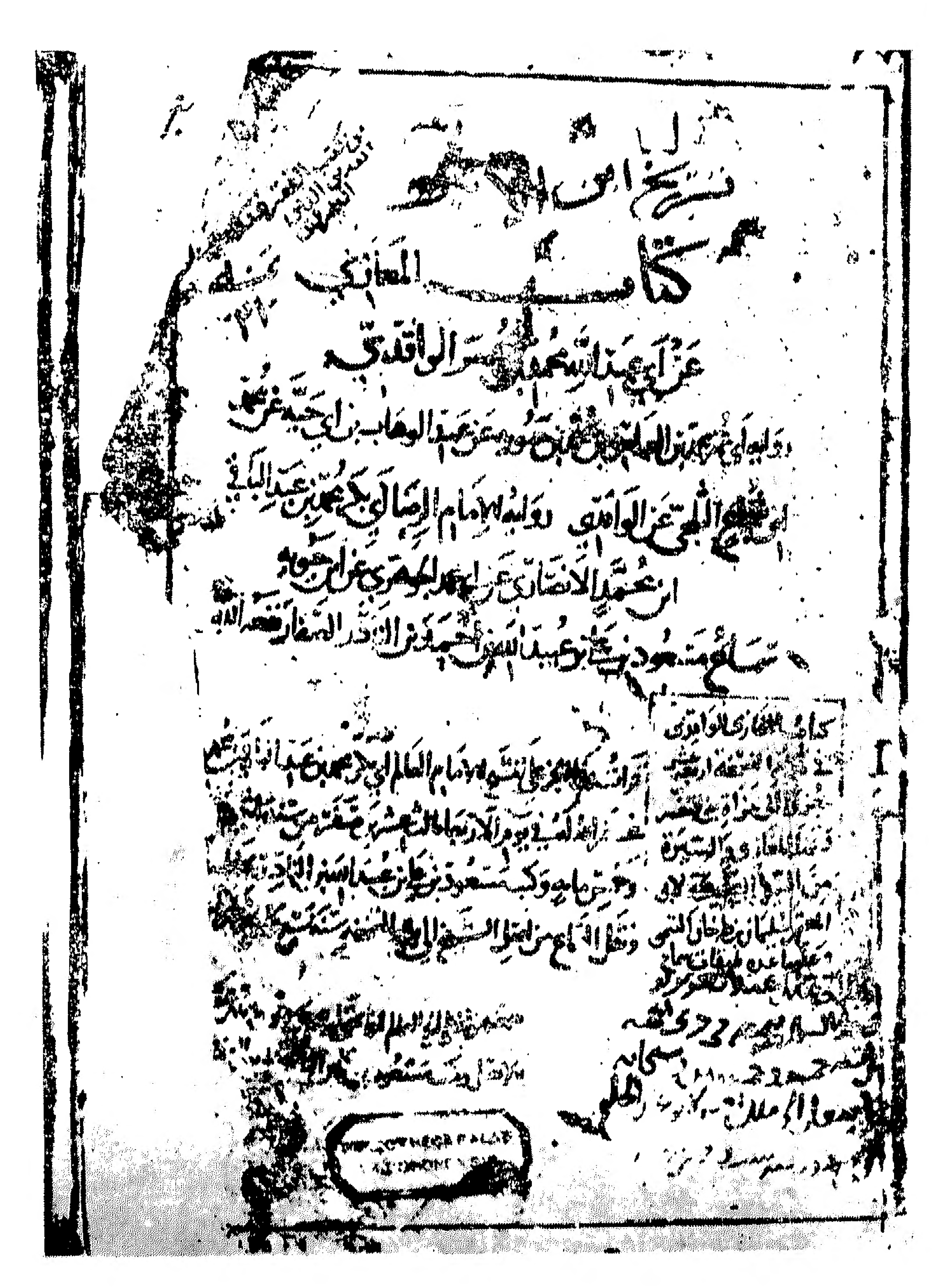
الجزء الأول

صفحة

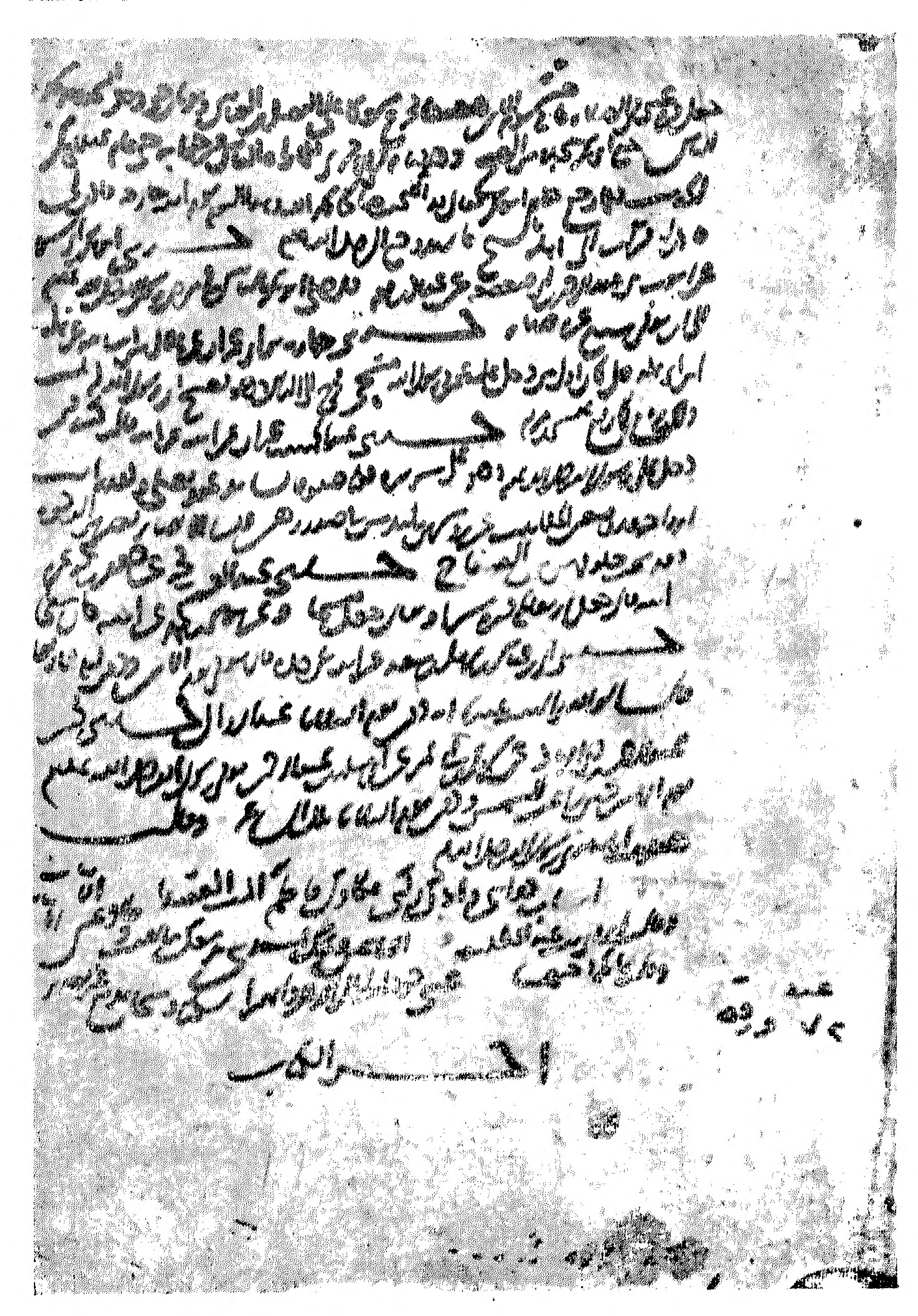
صفحة

Plate No. 6

من بني الحبلي قحطان حقن دمه من رسول الله صلى الله عليه وسلم
بعد ما مات النبي [illegible] بعد وفاة رسول الله صلى الله عليه وسلم
آخر كتاب الضعفاء [illegible]
حدثنا ابو الحسن النوري وابو طلحة بن القوام قالا حدثنا
[illegible] حدثنا محمد بن عبد الاعلى الصنعاني قال سمعت
[illegible] سمعت المعتمر بن سليمان [illegible] لا احصي
ولا احفظ يقول سمعت ابي يقول
ما اعلم بعد القران كتابا
اصح ولا احفظ من
هذه السيرة
وصلى الله
على
سيدنا محمد النبي الامي وعلى آله وصحبه وسلم تسليما كثيرا [illegible]
فرغ من نسخ [illegible] هذه [illegible] لله [illegible]
ومغفرته [illegible]
غفر الله له ولوالديه ولمن نظر فيه [illegible] ولجميع المسلمين [illegible] العالمين



Wien, 881

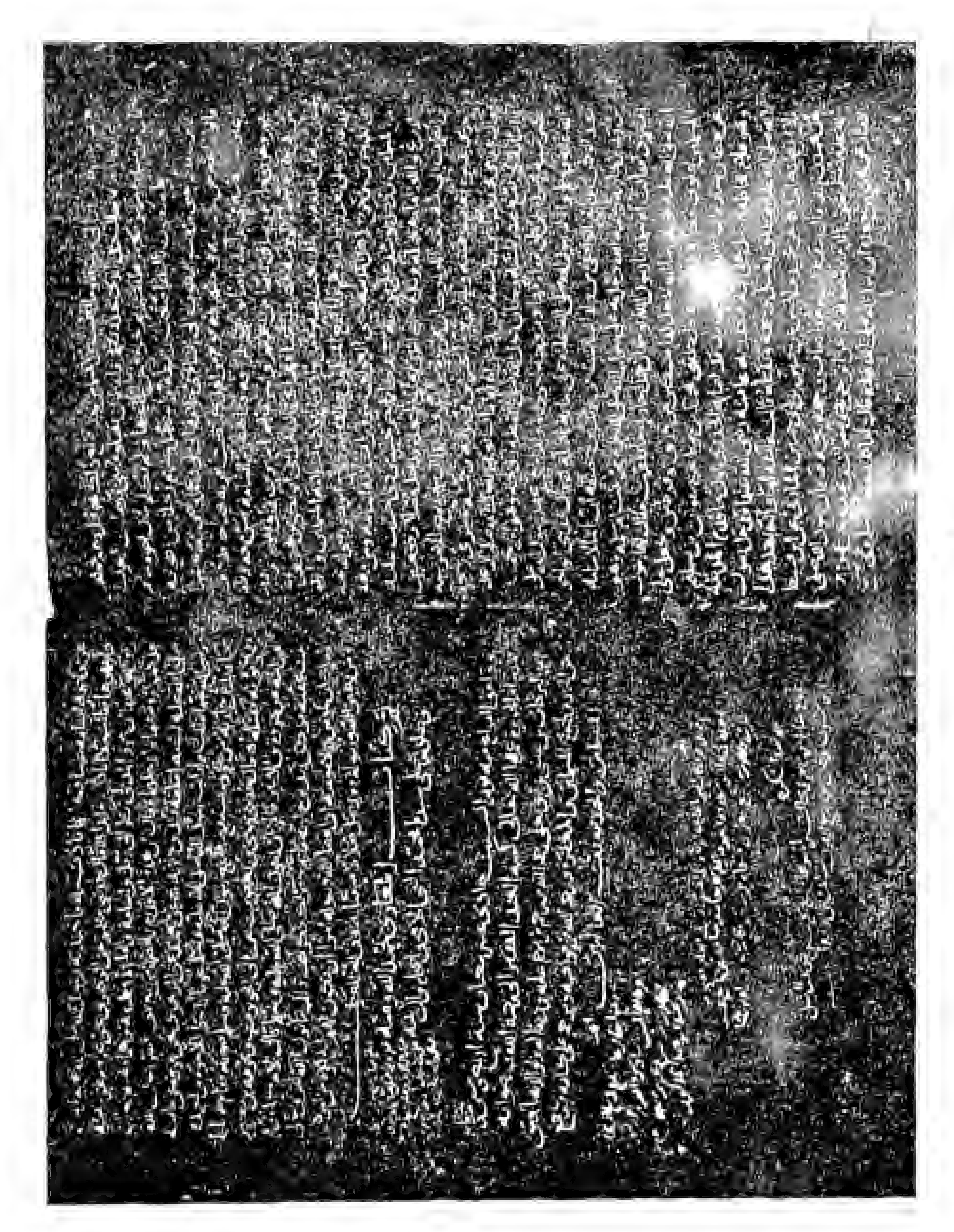


Dār al-Kutub, (Tāri̱kh), 522

Plate No. 7

Dār al-Kutub, (Tārīkh), 522

Plate No. 2



B.M. Or. 1617



B.M. Add. 20737

Plate No. 3



B.M. Add. 20737

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B.M. Add, 20737 .... ب

Wien, 881 .... ت

Dār al-Kutub, (Tārīkh) 522 .... ث

Ibn Abī'l-Ḥadīd[1] .... ح

To avoid confusion, I would point out that a commentary is provided at the first occurrence of an obscure word or expression and is not repeated; similarly with place names. Verses of the Qur'ān are numbered only with a change of *āya*.

In presenting this edition of al-Wāqidī, I wish to express my gratitude to the friends and colleagues who have helped and encouraged me through the years of preparation. My thanks are especially due to Professor Alfred Guillaume, without whom the work would not have been embarked upon and would certainly not have been completed. I should also like to express my gratitude to Dr. Muhammad Abdu Azzam, Dr. Abdallah el-Tayyib, Dr. Abd al-Jabbar al-Muttalibi, Mr. Fouad el-Sayyid, Dr. Walid Arafat and Dr. Mahmoud al-Ghul for their helpful suggestions. I am particularly indebted to Mr. Mahmoud el-Tanahi for his patience in reading through the final text and his help in proof-reading, to Mr. Rashad Abd el-Muttalib for his unfailing and invaluable help in making available to me his personal library and in seeing the work through the press, and to Mr. Abd el-Fattah el-Hilw and Mr. Mahmoud Sharaf el-Din for their assistance in preparing the indices. Finally, I wish to express my deep gratitude to the School of Oriental and African Studies at the University of London for its generosity in financing the publication of this work and, especially, to the officers and members of the Publications Committee.

Cairo, 1964. *Marsden Jones.*

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(1) The *Nahj al-Balāgha* of Ibn Abī'l-Ḥadīd has been given a symbol for convenience sake, in view of the wealth of material from al-Wāqidī quoted by him, especially on Badr and Uḥud.

on page 360. From then on a supplement has been added which is ascribed, according to a note on the title page, to Abū'l-Mu'tamir Sulaymān ibn Tarkhān al-Taymī. There is also a lacuna in the text from the words قال الواقدى ثم غزا النبي on page 7, line 9 (Von Kremer's edition), to the words وسيأتى نزول الآية on page 9, line 2. The remainder of the list of raids, a list of the governors of Medina during the Prophet's absence, the battle cries and the description of all the raids up to Nakhla have been omitted. The gap has been filled, as the *isnād* on page 7 shows, by a quotation from Ibn Isḥāq. In collating the texts, I have made use of the Vienna MS. in preference to Von Kremer's edition.

The fourth MS. (Dār al-Kutub, Tārīkh 522) is an interesting one in that it is in the hand of Ibn Ḥajar al-'Asqalānī (d. 852 A.H.). Unfortunately, it consists of selections from al-Wāqidī made by Ibn Ḥajar for his own use in compiling his books, as he himself acknowledges in a gloss contained in the third line of the first page. The fragmentary nature of the selections has severely restricted the usefulness of Ibn Ḥajar's text.

An edition of one third of the text, published in Cairo in 1947 by 'Abbās al-Shirbīnī, claims to be based upon a MS. in the library of Fou'ād University. So far as I have been able to ascertain, no such MS. exists in the library of what is now Cairo University. The text is identical with Von Kremer's version, even to reproducing some of the errors.

In addition to the MSS. of the work itself, I have collated many quotations from al-Wāqidī to be found in other sources, such as Ibn Sa'd, al-Balādhurī, al-Ṭabarī, Ibn Kathīr, Ibn Sayyid al-Nās, al-Zurqānī and al-Samhūdī. I have also referred to Ibn Isḥāq's *Sīra* and to the *Sīrat al-Ḥalabīya* of Ibn Burhān al-Dīn where I needed confirmation for the correction of a corrupt passage in the text. I have not attempted a detailed collation of the text of Ibn Isḥāq with that of al-Wāqidī. To do so would involve an unmanageable range of variants and would be justifed only if the charge of plagiarism by al-Wāqidī of Ibn Isḥāq were true.[1]

In my commentary on the text I have made use of the standard classical lexica, *ḥadīth*, *tafsīr* and historical sources and the relevant *dīwāns*, in addition to the specialized commentaries of al-Suhaylī and Abū Dharr. A bibliography of sources referred to is given below. The following abbreviations have been used in preparing the foot-notes :

B.M. Or. 1617 .... الأصل

(1) See J.M.B. Jones, Ibn Isḥāq and al-Wāqidī : the dream of 'Ātika and the raid to Nakhla in relation to the charge of plagiarism, *B.S.O.A.S.*, XXII, I, 1959.

errors are common (e.g. p. 651, note 1/ p. 659, note 1/ p. 666, note 2/ p. 672, note 1/ p. 713, note 2/ p. 720, note 2/ p. 740, note 5/ p. 926, note 4/ p. 1005, note 1/ p. 1054, note 1). Another mistake frequently giving rise to difficulty is the transposition of the letters of a word, or careless transcription (e.g. p. 187, note 2/ p. 190, note 3/ p. 293, note 2/ p. 311, note 1/ p. 362, note 1/ p. 426, note 1/ p. 469, note 3/ p. 630, note 3/ p. 772, note 4/ p. 915, note 3). A further group of errors would seem to be auditory in character and suggest that parts of the MS. may have been written down from dictation (e.g. p. 51, note 7/ p. 465, note 2/ p. 556, note 3/ p. 638, note 1/ p. 868, note 4/ p. 906, note 2/ p. 991, note 2/ p. 1097, note 2). Errors in the form of proper names are too frequent to mention. These I have corrected by referring to other MSS. of the text, to other *sīra* sources and to standard works such as those of Ibn Ḥajar and Ibn 'Abd al-Barr. Where a correction is thought necessary, the original pattern is recorded as a footnote. Some lacunae I have been unable to fill in (e.g. p. 800, note 1/ p. 826, note 6). In other instances I have filled in lacunae on the basis of a collation of the text with other MSS. of al-Wāqidī, or with other sources (e.g. p. 549, note 1/ p. 753, note 2/ p. 906, note 1). In such cases, the added portion is indicated by rectangular brackets.

This main MS. was used by Wellhausen for his condensed German version of the work which appeared in 1882[1]. The fact that he attempted such a project, without first establishing what is a very difficult text, may explain some of the shortcomings in his book. Difficult passages in the text are frequently left out altogether in the translation and many passages are mistranslated.

The second MS. which I have used in the collation of the text (B.M. Add. 20737) is, without doubt, much superior to the Preston MS. It is only partially vocalized and very often the *nuqaṭ* of the letters are omitted, but the text itself is much more reliable than that of the complete MS. Unfortunately, however, it covers only the first half of the work. The first page is missing, but the repetition of the introductory *isnād*, later, enumerates the first three links of the Preston MS. — Ibn al-Thaljī, Ibn Ḥayyawayhi and Ibn Abī Ḥayya.

The third MS. used is the Vienna MS. of the *Kitāb al-Maghāzī* (Wien, 881) which was discovered by Von Kremer in Damascus in 1851 and published by him in 1855[2]. It contains around one third of the whole work and consists of al-Wāqidī's text only up to the words فأبى حيي إلا

(1) *Muhammed in Medina*, Das ist Vakidi's Kitab al-Maghazi in verkürzter deutscher wiedergaba, Berlin, 1882.

(2) *Wakidy's History of Muhammad's Campaigns*, Calcutta, 1855.

PREFACE

In the English language preface to this volume, I propose to confine myself to commenting upon the MS. sources which I have made use of in editing the text of the *Kitāb al-Maghāzī* of al-Wāqidī and to a short description of the methods followed in the editing process. A more lengthy study of al-Wāqidī and his place in the *sīra-maghāzī* literature will be found in the Arabic preface.

The main MS. on which the text is based (B.M. Or. 1617) is the only complete copy of the work known to exist. It was acquired by the British Museum from Theodore Preston in 1878, having been obtained by him in Aleppo in 1847. The MS. is dated 11th. Sha'bān 465 A.H. and the introductory *isnād* shows that between the fifth anonymous link in the catena and al-Wāqidī himself come, in order of priority, Abū 'Abdallah Muḥammad ibn Shujā' al-Thaljī, Abū'l-Qāsim 'Abd al-Wahhāb ibn Abī Ḥayya, Abū 'Umar Muḥammad ibn al-'Abbās ibn Zakariyā ibn Ḥaywayhi and Abū Muḥammad al-Ḥasan ibn 'Alī al-Jawharī. Ibn al-Thaljī (d. 266 A.H.) is described by al-Baghdādī as "*faqīh* of the people of Iraq in his day"[1] and was a specialist not only in law but in the reciting of the Quran and *ḥadīth*[2]. According to Ibn Ḥajar, he was appointed *qāḍī* by al-Mutawakkil.[3] Ibn Abī Ḥayya (d. 319 A.H.) was the librarian of al-Jāḥiẓ[4]. Ibn Ḥayyawayhi (d. 382 A.H.) was specialized in *ḥadīth* and *maghāzī* and was a transmitter not only of al-Wāqidī but also of Ibn Sa'd.[5] al-Ḥasan ibn 'Alī al-Jawharī (d. 454 A.H.) was one of the *'ulamā'* of the Iraqi school and afterwards *qāḍī* of Medina[6].

The MS. is written in clear *naskhī* and with almost full diacritical pointing. First impressions are, however, misleading for the vowel and case signs seem to have been inserted later and are completely unreliable. Furthermore, the text itself proved to be so full of errors as to make the task of editing very much more complicated and laborious than was at first anticipated — this was particularly so in the later sections of the work where I have had to rely, for the most part, on the main MS. Grammatical

(1) *Tārīkh Baghdād*, V, 350.
(2) *al-Jawāhir al-muḍiya*, II, 60.
(3) *Tahdhīb al-tahdhīb*, IX, 220.
(4) *Tārīkh Baghdād*, XI, 28.
(5) *Tārīkh Baghdād*, III, 121.
(6) *Tārīkh Baghdād*, VII, 364.

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THE KITĀB AL-MAGHĀZĪ

OF

AL-WĀQIDĪ

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